

The Forgotten Queens

The Neglected Daughters of The Holy Prophet

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Preface

One of the many controversial subjects within Shia Islam, the ongoing debate whether or not the Holy Prophet had one or four daughters is a discussion that many Shia seem to have in this day and age. Many find it hard to believe and digest the possibility the Prophet having more daughters other than the greatest woman of all time, Sayeda Fatima al-Zahraa, peace be upon her. Many contend that the popular opinion of our scholars is that the Holy Prophet had only one, and the other ladies who were attributed to him were either his stepdaughters or adopted daughters, whom the Prophet took in and cared for and since it was a customary practice for the Arabs to consider the step or adopted children of a particular individual as his actual children, they were thus known as his daughters.

The main purpose for this short article is to disprove and refute all claims that suggest the Holy Prophet, peace be upon him and his family, had only one daughter. Using both Quran and Hadith, as well as the opinions of some of our greatest scholars, Insha'Allah this matter will be laid to rest, and start to remember these holy personalities who have such a high and honourable status within our faith. By neglecting them and dismissing them, we are adding more pain to the heart of the Holy Prophet, peace be upon him and his family, as well as Sayeda Fatima al-Zahraa, peace be upon her, as both were extremely upset when those three queens passed away and left them all alone in a ruthless and cold society.

This short article is a gift for those great women. By writing this, I hope to achieve the honour by receiving their intercession. O' Queens, this is for you, your insignificant servant, Abdul-Zahraa.

Origins of the Theory

The whole idea that the Prophet had only one daughter was nonexistent in the times of our infallibles. In fact, we do not even have a single narration that even suggests the Prophet had one daughter, let alone a narration that explicitly mentions the Prophet had one daughter. This raises the question: When did this idea come about? In this section, we will answer this question.

The first person to come up with such idea was a man named Abul Qassim, Ali ibn Ahmed al-Kufi in his book *al-Istigatha fi Bida' al-Thalatha*. Proponents of the idea that the Prophet had only one biological daughter most often refer to the arguments of al-Kufi. In that book, al-Kufi outlines his argument by providing conclusions and statements that are based on no evidence and filled with contradictions. Al-Kufi says:

*“As for what the other sect reported that the Prophet, peace be upon him and his family, married his two daughters Roqayyah and Zainab to Uthman ibn Affan is a historical fact that no one disagrees with, for that marriage did in fact occur. However, the whole dispute is whether or not those ladies were indeed his biological daughters or not...
...Roqayyah and Zainab, the wives of Uthman, were not the biological daughters of the Prophet nor were they the children of Khadija from another marriage. This whole concept that they were his biological daughters is a held belief by the other sect due to their lack of knowledge in the study of lineages and the study of reason. Therefore, we took on the task to read in different forms of literature where we found that the general consensus among them is that those two women were attributed to him in Pre-Islamic*

times and they were married to two men, Zainab to Abul- 'As ibn al-Rabee' and Roqayyah to Utbah ibn Abu Lahab...

...When the Holy Prophet began to propagate his message and invite people towards his Prophethood, the tribe of Quraysh began to show enmity towards the Prophet and instructed Utbah to divorce Roqayyah and in exchange, marry him the best woman among Quraysh to which Utbah accepted and divorced Roqayyah. They also went to Abul- 'As and offered the same deal but he refused and said he does not want to leave his family. After which, the Prophet made Dua against Utbah and Allah answered his Dua and punished him by having a lion attack and eat him when he was on his way to the Levant for business purposes, as it was a common practice for Quraysh to send one of their leaders as the head of the caravan for travel, and at that time, they chose Utbah but Abu Lahab didn't allow his son to go on the trip, as he said: 'Muhammad has supplicated against him and there isn't a thing whereby Muhammad asks for something except that it is fulfilled.'

The people of the caravan who travelled with Utbah tried to convince his father otherwise, they said to him: 'We will protect him in such a way that the lion won't even come close to him, so allow him to come with us.' Abu Lahab asked: 'And how will you do that?' They responded: 'We will put his camel in the middle, and our camels will be around him so that way, we'd surround him and can see a lion come if they come close.'

So Abu Lahab allowed his son to go, and they positioned themselves like they described to Abu Lahab. When nighttime came, the lion was able to pass them and ate Utbah and killed him. After that incident, the hate Abu Lahab had for the Prophet intensified.

As for Zainab, she was married to Abul-‘As when he was a disbeliever. When the Prophet Migrated to Medina, the battle of Badr took place and Abul-‘As was taken prisoner. The people of Mecca sent reparations at the hands of some of the Prophet’s companions so that their captured family members could be released. Zainab sent a necklace she had that Khadija gave to her so when the Prophet saw that necklace, he began to tear up as he remembered his late wife Khadija. Zainab was a Muslim but lived with Abul-‘As so the Prophet released Abul-‘As and instructed him to bring Zainab to Medina. Abul-‘As agreed. Zainab had two children with Abul-‘As, Rabee’ who passed away in infancy and Umamah who Amir al-Momineen, peace be upon him, married after the passing of Fatima al-Zahraa, peace be upon her. When Abul-‘As was released, he held steadfast to the promise he made the Prophet and returned Zainab back to him. When he was released, some of the Prophet’s companions asked the Prophet how he could trust a disbeliever, to which the Prophet responded: ‘He is a good son-in-law. When Quraysh boycotted the Muslims, Abul-‘As used to bring caravans of food during night time and give it to us.’

In one occasion, Abul-‘As went out on a trip as the head of Quraysh’s caravan where he was intercepted by the Muslims and taken captive. The Prophet released him and invited him towards Islam to which Abul-‘As accepted and declared his Islam. He then told the Prophet: ‘If Quraysh finds out about my conversion to Islam, they will think that I stole their belongings and wealth and sought refuge with you. So do you grant me permission to go back and give everyone their stuff back and come back to you?’ The Prophet granted him permission so he went back to Mecca and gave everyone their wealth and belongings back until he owed nothing to anyone. He then asked everyone if he still owed

anyone anything to which they responded no, after which Abul-‘As declared his Islam and left for Medina and the Prophet remarried his daughter Zainab to him.

The Prophet had married Roqayyah to Uthman, and Zainab remained with Abul-‘As for a short period of time until Abul-‘As passed away, and Roqayyah passed away after that as well, so the Prophet married Zainab to Uthman until she passed away.

Therefore, our whole argument is true as we report from our teachers who reported from the Imams that Khadija had a sister named Hala who was married to a man from Banu Makhzoum. Together they had a daughter named Hala. So when the man from Banu Makhzoum, Abu Hala, passed away, she married a man from Banu Tameem named Abu Hind, who gave birth to a son named Hind, and two daughters who were later attributed to be the daughters of the Prophet, Zainab and Roqayyah whose mother was a woman that died earlier. And Abu Hind passed away at the same time his son Hind was of the age of men whereas the two daughters were still little girls. This occurred toward the same time the Prophet married Khadija.

As for Hind ibn Abu Hind, he went back to his tribe and lived with them whereas the two little girls stayed with their mother Hala. Since Khadija was a wealthy woman and Hala was poor, Khadija took in Hala and her two daughters and cared for them. Hala was the main person of contact between the Prophet and Khadija in regards to their marriage, so when the Prophet married Khadija, Hala passed away shortly afterwards and the two girls Zainab and Roqayyah remained under the care of Khadija and the Prophet. At that time, it was a customary practice for the Arabs to attribute orphans as the children of their caretaker.¹

¹ Al-Istighatha fi Bida’ al-Thalatha, pages 107-113.

Refutations

Zainab and Roqayyah

As you read, al-Kufi claims that both Zainab and Roqayyah married Uthman after their first marriages. This argument is both bogus and untrue. Zainab did not marry Uthman, in fact it was Umm Kulthum, another daughter of the Prophet, that al-Kufi makes absolutely no mention of. The marriage of Uthman and Umm Kulthum is a historical fact, irrespective of whether Umm Kulthum is believed to be the Prophet's daughter or not, as both parties agree that those individuals did in fact marry each other. The evidence for this is plenty, both in our school and the opposing sect. For instance, Allamah al-Majlisi in his book Bihar al-Anwar, volume 22, mentions various of narrations and scholars' statements that both attest to the fact that Umm Kulthum was the one who married Uthman, not Zainab (Hadiths explicitly mentioning these will come later, God willing). As for Zainab, she only had one husband and that was Abul-'As. Not a single piece of evidence exists which suggests that Zainab married Uthman after the death of Abul-'As.

The Story of Utbah ibn Abu Lahab

In the above text, al-Kufi claims that the Prophet made Dua against Utbah in retaliation for divorcing his daughter, whereby a lion came and ate him. This again is not true, as none of the evidence we have, both from our side and the other side, suggest that he died at the time of the Prophet.

In fact, Utbah remained alive after the Prophet, peace be upon him and his family, and even converted to Islam. In several historical reports, it is mentioned that Utbah, alongside his brother Mutib, both became Muslims and had strong faith where they

accompanied the Holy Prophet, peace be upon him and his family, during the battle of Hunayn and were among those who remained at the battlefield when others ran away. As it was reported by Sheikh al-Mufid:

*“When the Muslims ran away, only ten men remained with the Prophet. Nine men from Banu Hashim, and the tenth individual was Ayman, the son of Umm Ayman, who was martyred during that battle. As for the nine men, they were: Amir al-Momineen, Abbas ibn Abdul-Mutalib, al-Fadhel ibn Abbas ibn Abdul-Mutalib, Abu Sufyan ibn Harith, Nufal ibn Harith, Rabi’ah ibn Harith, Abdullah ibn Zubayr ibn Harith, Uthbah ibn Abu Lahab and Mutib ibn Abu Lahab.”*²

Furthermore, it was reported that Utbah was one of the individuals that refused the Caliphate of Abu Bakr and even recited verses of poetry to express his refusal. It was narrated that he said:

*“I did not except this matter to get away,
First from Banu Hashem then from Abul Hassan.
He was the first among us in faith,
And the most knowledgeable in Quran and Prophetic traditions.
He was the last to take the covenant from the Prophet,
And whom the archangel himself tasked with preparing the corpse.
Who among you has these characteristics?
Not a single individual exists who surpasses him in greatness.”*³

² Al-Irshad, volume 1, page 141.

³ Muhsin al-Sibt, page 439.

As mentioned, it is proven that Utbah lived long enough to witness the incident of Saqifa and to express his concern over picking someone over Amir al-Momineen, peace be upon him, and that it is not like al-Kufi suggested, which he died early on in the history of Islam.

However, we do have narrations and reports that do indicate Utbah passed away without becoming a Muslim, and died while he was a disbeliever. Both sects have reported this, so one may ask how do we reconcile the two contradicting arguments? The answer to this could be the confusion surrounding who Utbah was, as it was reported that Abu Lahab had three sons: Utbah, Mutib and Utaybah. It is possible that historians and scholars were confused between Utbah and Utaybah, as both names are written very similarly in Arabic. Therefore, one son of Abu Lahab could have died early on in Islamic history and remained on his pagan religion, while the others converted and became among the companions of the Prophet, peace be upon him and his family, and Allah knows best.

Abul-‘As ibn al-Rabee’

It is an undeniable fact that Abul-‘As married Zainab. For argument’s sake, let us suppose that indeed Zainab was not the biological daughter of the Holy Prophet, but in fact, his adopted daughter like al-Kufi says. How is it possible that the Prophet marries his adopted daughter Zainab to her half-brother, Abul-‘As; as Abul-‘As’s mother was Hala! So according to al-Kufi, Zainab was Hala’s daughter from a marriage, yet the Prophet still married her to Abul-‘As who according to historians, was the son of Hala, just like what Sayed al-Khoei stated.⁴

⁴ Official Website: <http://www.al-khoei.us/edara/index.php?id=36>

Therefore, it is illogical for the Prophet to marry half-siblings together, as both Islamic law and pre-Islamic law prohibited such marriage! This fact puts into question al-Kufi's argument that Zainab was the daughter of Hala.

Some might argue that Zainab was the daughter of Khadija from a prior marriage, and when she married the Holy Prophet, he took in Khadija's daughter and cared for her. This argument goes against the popular opinion within our sect that the Prophet married Khadija when she was a virgin without marrying anyone prior, as many men from the leaders and heads of many nations and tribes came and proposed to Khadija but she refused all of them. It was reported that when Khadija accepted the Prophet and married him, many women dissented her and ignored her, scolding her for refusing the proposals of rich and powerful men and instead going for someone like the Prophet who was poor!⁵

The above tradition is evident that Khadija remained unmarried until she met the Holy Prophet, peace be upon him and his family, and it was for that reason the women of her community became angry at her. If it was the other case, and Khadija was indeed married to another individual prior to the Prophet, or two individuals like some people claim, then why didn't the women of her community get angry at her for marrying those two if they're virtually unknown?!

Where is the Evidence?!

As mentioned in al-Kufi's statements, after discussing the stories of Utbah and Abul-'As, he proposes his theory of Zainab and Roqayyah being the adopted daughters of the Prophet by saying: "*It is true what we reported from our teachers who reported from the Imams.*"

⁵ Al-Saheeh min Sirat al-Nabi al-Adham, volume 2, page 123.

Yet interestingly enough, al-Kufi does not mention what his teachers said nor what the Imams have said. Why didn't al-Kufi reference the exact words his teachers or the Imams said in regards to this issue?! As we stated in the preface, there isn't a single piece of evidence, neither from Quran nor from Hadith that explicitly mentions that the Prophet had one biological daughter and that the others were adopted. In fact, we have quite the opposite. Therefore, al-Kufi did not bring forward any evidence to support his claim.

Who is the Mother of Zainab and Roqayyah?!

Al-Kufi states, as mentioned earlier:

“She married a man from Banu Tameem named Abu Hind, who gave birth to a son named Hind, and two daughters who were later attributed to be the daughters of the Prophet, Zainab and Roqayyah whose mother was a woman that died earlier.”

Notice how al-Kufi said that when Abu Hind married Hala, she gave birth to a son named Hind and to two daughters who were later attributed to be daughters of the Prophet, whose mother was a woman that died earlier. This makes no sense, because al-Kufi contradicts himself by claiming that Hala gave birth to those two girls then claims that those girls' real mother was a different woman who passed away earlier! So was Hala the mother of Zainab and Roqayyah, or was it Abu Hind's wife prior to Hala? Al-Kufi does not make that clear.

Where is Umm Kulthum?

Although al-Kufi discusses Zainab and Roqayyah, he makes no mention of Umm Kulthum at all. Why isn't she mentioned if she's also considered as a daughter of the Prophet?

Who Was Abul Qassim al-Kufi?

After showcasing the contradictions of al-Kufi's statements, and the weakness of his claims, we need to understand who Abul Qassim al-Kufi was. In most of our books that discuss the narrators of Hadith, Rijal scholars unanimously agree that al-Kufi was a deviant and a liar!

Ahmed ibn Ali al-Najashi writes:

“691 – Ali ibn Ahmed, Abul Qassim al-Kufi. He was a Kufan who used to claim descent from Abu Taleb. He was a deviant who corrupted his faith.”⁶

Sheikh Muhammad ibn al-Hassan al-Tusi writes:

“6211 – Ali ibn Ahmed al-Kufi, Abul Qassim. He adhered to the ‘fiver’ faith whose adherents were a group of deviators that claimed that Salman, Miqdad, Aba Thar, Ammar and Umar ibn Umayyah were appointed by God to look after the world.”⁷

“389 – Ali ibn Ahmed al-Kufi, his kunya was Abul Qassim. He was of the Imami sect who was steadfast on his faith until he began to proclaim his fiver beliefs and became a deviant. He has authored books regarding his deviant beliefs.”⁸

Ahmed ibn Hussain al-Ghada'ri:

“104 – Ali ibn Ahmed, Abul Qassim. He was a Kufan. He claimed to be an Alawite (A descendant of Imam Ali; a Sayed). He's a liar and a deviant, a man of innovation. He has many books that should not be regarded.”⁹

⁶ Rijal al-Najashi, page 265.

⁷ Rijal al-Tusi, page 434.

⁸ Al-Fihrist, page 155.

⁹ Rijal ibn al-Ghada'ri, page 82.

Allamah al-Hilli:

“1435 – Ali ibn Ahmed al-Kufi, Abul Qassim. He is a deviant, an adherent of the fiver faith. He claimed to be a descendant of Haroun, the son of Imam al-Kadhim, peace be upon him. Those fivers, may Allah curse them, used to claim that Salman, Miqdad, Ammar, Aba Thar and Umar ibn Umayyah were appointed by God to look after the world.”¹⁰

Ibn Dawoud al-Hilli:

“230 – Ali ibn Ahmed al-Kufi, Abul Qassim. He was of the Imamimiyah sect. He wrote good books then he deviated and became an adherent of the fiver sect, may Allah curse them. He claimed to be a descendant of Imam Ali, but he is a liar, deviator and a man of innovation. I saw many of his books filled with deceit.”¹¹

Allamah al-Tustari:

“It has been reported by Abul Hassan al-Umari that while he was in Mousel, he wrote to Abu Abdullah, Hussain ibn Muhammad ibn Qassim ibn Tabataba, who was a well known man knowledgeable in the field of linages about certain things related to linage, among them was the linage of Ali ibn Ahmed al-Kufi. He wrote back stating that al-Kufi is a liar who claimed that he belonged to a few families and all those were proven to be lies.”¹²

Therefore, how can a man who lied about his lineage, who claimed to belong to a different families, who deviated from the path of the Ahlulbayt and corrupted his faith be a trustworthy and reliable man?! Keep in mind that proponents of the idea that the Prophet only had one daughter and the other women were his adopted daughters refer to

¹⁰ Khulasat al-Kalam, pages 365.

¹¹ Rijal Ibn Dawoud, page 260.

¹² Qamous al-Rijal, volume 7, page 352.

the work of al-Kufi! In other words, their only proof comes from a liar, deviant who is considered untrustworthy by our scholars.

Proof From The Quran

Since most of the arguments al-Kufi brought forward, and those who continue to use his words as evidence are filled with weaknesses and contradictions, it is time to prove that the Prophet did indeed have four biological daughters. The first proof will come from Quran.

In the Holy Book, Allah clearly mentions that the Prophet had daughters, plural and not singular. For instance, the following verse:

*“O’ Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”*¹³

Many proponents of the idea that those three women were his adopted daughters contend that the above verse does not necessarily prove that the Prophet had four biological daughters, as the verse could refer to the women of his community as his daughters in a figurative way as the Prophet is considered a father figure to all the Muslim community, as found in the following Hadith narrated by Amir al-Momineen that the Prophet said:

*“Ali and I are the fathers of this community.”*¹⁴

Furthermore, this verse is similar to the verse where it discusses how Prophet Lut offered his “daughters” in marriage to the members of his community, as the verse does not mean his biological daughters, but rather, the women of his community, in the following verse:

¹³ Surat al-Ahzab, verse 59.

¹⁴ Bihar al-Anwar, volume 95, verse 16.

“And his people came hastening to him, and before [this] they had been doing evil deeds. He said: ‘O’ my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?’”¹⁵

In regards to the first verse, to propose that the “daughters” mentioned in that holy verse refers to the Muslim women is a weak argument. In that holy verse, the Quran is clear by splitting women into three groups: The Prophet’s wives, the Prophet’s daughters, and the Muslim women – this is evident by the use of the word ‘and’ for each group, as the Quran says: O’ Prophet, tell your wives AND your daughters AND the women of the believers. If indeed it was referring to the women of the community, then the verse should have been: O’ Prophet, tell your wives and your daughters, the women of the believers. But as mentioned before, the Quran differentiates them into three groups. As for the second verse, it was reported by Muhsin al-Kashani that about this verse, Prophet Lut indeed did offer his daughters in marriage.¹⁶

In addition to that, if Zainab, Roqayyah and Umm Kulthum were indeed his adopted or step daughters, then it would have been against Islamic law to refer them as daughters of the Prophet, for example, saying Zainab bint Muhammad would not be allowed due to the following verse:

“Call them by the names of their fathers; it is more just in the sight of Allah.”¹⁷

According to narrations, this verse was revealed after the Prophet adopted a man named Zayd ibn Haritha. It was reported by Ali ibn Ibrahim, who narrated from his

¹⁵ Surat Hud, verse 78.

¹⁶ Tafsir al-Safi, volume 3, page 461.

¹⁷ Surat al-Ahzab, verse 5.

father, who narrated from Ibn Abi Umayr, who narrated from Jamil, who narrated from Imam al-Sadeq, peace be upon him, that he said:

“The reason why this verse was revealed was because when the Prophet married Khadija, he went to the marketplace of Okaz to do some trading and business on her behalf. While he was there, he saw Zayd being sold, and the Prophet found Zayd to be a man of wisdom and cleverness so he bought him. When the Prophet declared his message, he invited Zayd to become Muslim and Zayd accepted the invitation and declared his Islam. Thereafter, he was referred as the servant of Muhammad. When Zayd’s father, Haritha ibn Shaheel al-Kalbi heard about the news of his son, he went to Mecca and sought Abu Taleb and said to him: ‘My son was kidnapped. And news came to me stating that he is now with your nephew, so ask him either he sells him to me or gives him to me.’ So Abu Taleb went to the Prophet and informed him of this, to which the Prophet responded: ‘He is a free man, so let him go wherever he wishes.’ So Haritha took his son Zayd and said to him: ‘Come with me and join your family and your honour.’ Zayd then said: ‘I shall never leave the Prophet ever.’ His father then said: ‘So you leave your family and honour behind and would rather become a slave for Quraysh?’ Zayd responded: ‘I shall never leave the Prophet for as long as I am alive.’ Haritha became angry then proclaimed: ‘O’ Quraysh, bear witness that I disown Zayd. He is not my son.’ After which, the Prophet proclaimed: ‘Bear witness that Zayd is my son.’ After that event, he was known as the son of Muhammad. The Prophet then migrated to Medina and married Zayd to Zainab bint Jahsh. After they divorced, the Prophet wanted to marry her but Quraysh contended: ‘He makes it impermissible for us to marry the wives of our

sons but then he marries the wife of his son Zayd!’ Then the verse was revealed. So Zayd was not his real son, but had done this to prove a social point.”¹⁸

So if those three great women were not his daughters, why were they continued to be referred to as the daughters of Muhammad by the general Muslim community? Surely, after the revelation of the verse and the story of Zayd, the names of their fathers should have been used. This should be the case whether they were his adopted or step daughters. Zayd was his adopted son, and his name was reverted back to his real name to refer to his biological father, and the case was similar to the Prophet’s stepson. A question may arise here: Did the Prophet have a stepson?! The answer is yes, the Prophet had a stepson and his name was Umar ibn Abi Salamah. His father was Abu Salamah who passed away due to injuries sustained during the Battle of Uhud. His mother, Umm Salamah, later married the Prophet, peace be upon him and his family, while Umar was still a child he lived with the Prophet in the same household, and the Prophet took responsibility in raising him until Umar was 9 years old when the Prophet, peace be upon him and his family, was martyred. But despite that, no one referred to Umar as the son of Muhammad, rather they continued referring to him by his father’s name. Therefore, whether they were his adopted or step daughters, then the Prophet should have changed their name back to their father’s names, just like what he did to Zayd, his adopted son, and Umar, his step son.

In addition to that, the Quran even spoke about those daughters! And in the Tafsir, our infallibles referred to them as the daughters of the Prophet. In the following verse:

¹⁸ Tafsir al-Burhan, volume 4, page 411.

“And Allah presents an example for those who believes: the wife of Pharaoh, when she said, ‘My Lord, build for me near You a house in paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.’”¹⁹

In the Tafsir of that verse, it was reported by Dawoud ibn Farqad who narrated from Imam al-Sadeq, peace be upon him, that he said:

“This verse was revealed about Roqayyah, the daughter of the Prophet, who married Uthman ibn Affan. ‘Save me from Pharaoh and his deeds’ refers to Uthman and his actions and ‘save me from the wrongdoing people’ refers to Banu Umayyah.”²⁰

In the above Hadith, Imam al-Sadeq refers to Roqayyah as the daughter of the Prophet. If she was indeed not his biological daughter, then why did Imam al-Sadeq refer to her as such? The fact the Quran compares Asiya and Roqayyah to each other, puts into perspective the greatness of Roqayyah’s status as she achieved a similar position as Asiya! Therefore, we can conclude that Roqayyah played a key role in safeguarding her religion and sacrificed her life for the sake of Islam. As for why the Quran drew a comparison between Sayeda Asiya and Sayeda Roqayyah, this will be discussed later Insha’Allah.

A question may arise that just because the Quran mentioned the Prophet’s daughters in a plural format (Surat al-Ahzab, verse 59) that doesn’t necessarily mean the Prophet had more than one daughter, as in the verse of Mubahla, the Quran refers to ‘women’ even though the meaning is about Sayeda Fatima, as mentioned in the following verse:

¹⁹ Surat al-Tahrim, verse 11.

²⁰ Tafsir al-Burhan, volume 5, page 431.

“Then whoever argues with you about it after [this] knowledge has come to you – say: ‘come, let us call our sons and your sons, our women and your women, ourselves and yourselves then supplicate earnestly [together] and invoke the curse of Allah upon the liars.’”²¹

Also, if those women were his daughters, then where were they in the event of Mubahla?

This is a very good question. As for why they weren't in the event of Mubahla, then the purpose for that was because none of them were alive when that event took place, as all historical records point to the event taking place in the tenth year after hijrah, whereas Zainab is reported to have died sometime in the seventh or eighth year after hijrah, as for Roqayyah and Umm Kulthum, they died some time after the Battle of Badr.

As for the verse of Mubahla, the language used in the verse of hijab in Surat al-Ahzab and this verse differs. As for the verse in Surat al-Ahzab, Allah is requiring an obligation to be set forth for all women, this is why he addressed all women within Muslim community. As for the verse of Mubahla, it was showcasing the virtue of Sayeda Fatima, as being a representative of all women in this incident. So the first verse was revealed to set forward an obligation for all women, whereas the second verse is showcasing the virtues of Sayeda Fatima, the greatest of women.

²¹ Surat Aali Imran, verse 61.

Proof From Hadith

Our Holy Hadiths reinforces the Quran on the fact that the Prophet had four biological daughters, and our holy infallibles attested to that numerous in our books.

We will list all the narrations that spoke about this:

- It was reported by Hamad ibn Uthman that Imam al-Sadeq, peace be upon him said: *“The Prophet, peace be upon him and his family, was a father and he had daughters.”*²²
- It was reported by Imam al-Sadeq, peace be upon him, that Imam al-Baqir, peace be upon him, said: *“The Prophet, peace be upon him and his family, married his wives and married off his daughters with a price of Mahr being only 70 dirhams.”*²³
- It was reported by the Holy Prophet, peace be upon him and his family, that he said: *“Hussain has the best maternal uncle and aunt, Qassim the son of the Prophet and Zainab the daughter of the Prophet.”*²⁴
- It was narrated by Yazid ibn Khalifa that he said: *“I was with Imam al-Sadeq, peace be upon him, when Isa ibn Abdullah asked him: ‘Can women pray funeral prayers?’ The Imam replied: ‘When Zainab, the daughter of the Prophet, died. Fatima led the women in funeral prayers.’”*²⁵
- It was narrated by Abu Baseer that Imam al-Sadeq, peace be upon him, said: *“The Prophet had seven children. Six of whom were from Khadija, and they were:*

²² Al-Kafi, volume 6, page 5.

²³ Wasail al-Shia, volume 21, page 246.

²⁴ Sharh Ihqaq al-Haq, volume 27, page 91.

²⁵ Al-Istibsar, volume 1, page 485.

- Qassim, Tahir who was Abdullah, Umm Kulthum, Roqayyah, Zainab and Fatima. Amir al-Momineen married Fatima. Abul-'As ibn al-Rabee' married Zainab. And Uthman ibn Affan married both Umm Kulthum and Roqayyah. And the Prophet had Ibrahim from Maria.*"²⁶
- It was narrated by Imam al-Sadeq, peace be upon him, that he said: *"One day the Prophet entered his house and found Aisha yelling at Sayeda Fatima, saying: 'By God o' daughter of Khadija, why do you think your mother has a greater virtue than us? She has no virtue and she is exactly like the rest of us.' When Fatima heard that and saw the Prophet, she cried. The Prophet asked her: 'What makes you cry o' daughter of Muhammad?' She said: 'I remembered my mother, and when she minimized her status, I began to cry.' The Prophet got angry and said: 'O' Humaira, surely Allah has blessed Khadija, for Khadija, may Allah bless her, has given me Abdullah, Qassim, Fatima, Roqayyah, Umm Kulthum and Zainab. Whereas you are the one whom Allah made infertile and didn't give birth to anyone.*"²⁷
 - It was reported that when Sayeda Fatima's pain intensified, she called upon her husband Amir al-Momineen and said: *"O' Ali, I instruct you to marry my niece Umamah, the daughter of my sister so she can treat my children like I used to treat them.*"²⁸

In the above narrations, we can see a pattern of how the infallibles continuously referred to those women as the daughters of the Prophet, explicitly referring to them as

²⁶ Al-Khisal, page 404.

²⁷ Al-Khisal, page 405.

²⁸ Bihar al-Anwar, volume 43, page 199.

such. Therefore, if they were really his adopted daughters, then why would the infallibles refer to them as the biological daughters of the Prophet? Keep in mind that when the opposing sect wanted to minimize the status of certain personalities revered by us, the Imams were quick to issue statements and give Hadiths to their students to maintain our stance regarding those personalities, for example, Abu Taleb. The opposing sect believe him to be a disbeliever and died without becoming a Muslim, whereas we have many narrations from our infallibles that attack that notion and attest to Abu Taleb's faith and his honourable actions for saving the religion of Islam. So if the notion of the Prophet having more than one daughter was a ploy made by the opposite sect for the purpose of minimizing the status of Sayeda Fatima, peace be upon her, then surely our Imams would have spoken about it. But in reality, the Imams reinforced the idea that the Prophet had more than one biological daughter as mentioned in the above narrations, and the existence of those women does not minimize the status of Sayeda Fatima, peace be upon her. On the contrary, it shows the greatness of Sayeda Fatima compared to those women. Without a doubt, those three daughters are highly revered and supposed to be taken as Queens for all Shias, but when compared to Sayeda Fatima, we truly understand her greatness in terms that those women went through similar trials and tribulations just so they can feel what their sister would eventually endure, in terms of oppression, injustice, and dying from sustained injuries.

Why Did The Prophet Give Two of His Daughters to Uthman for Marriage?

One of the most common arguments that others use to dispute the Prophet having more than one daughter is questioning why the Prophet would give two of his daughters to Uthman, even though he was a hypocrite, and the Prophet knew he would torture and kill them.

During the early history of Islam, the Prophet's mission was to set up a foundation where overtly, Islam seems to be a powerful religion with many adherents. Therefore, the Prophet would try to gain as many followers as possible in order to make Islam mainstream in the community at that time, despite the fact the Prophet knew who was a firm and true believer and who was greedy and a hypocrite. If the Prophet limited those becoming Muslims to only individuals the Prophet knew would remain steadfast on their faith and would end up becoming true believers, the religion wouldn't grow to one of the world's leading religions today. As we all know, after the martyrdom of the Holy Prophet, many of those so-called companions reverted to their old religions and neglected the will of the Prophet concerning Amir al-Momineen.

For that reason, the Prophet would do certain things in order to gain some individuals as Muslims, that's why you find the Prophet marrying women like Aisha, Hafsa and the daughter of Abu Sufyan – those marriages broke a cultural practice where women who were divorced or those who were widowed would not be able to be remarried again as there was a taboo surrounding those women. By marrying those women, the Prophet tore down that social practice and it showcased the mercy and

compassion of Islam. Likewise, some people wouldn't accept Islam unless they gained some kind of favour as incentive, like accepting a governorship position under the Prophet's rule. One of those people was Uthman, he wanted some type of incentive in order to become Muslim and historical records attest to that fact, as it was narrated that he told Abu Bakr:

*"If Muhammad gives me Roqayyah, I'd become a Muslim!"*²⁹

So by marrying Roqayyah, Uthman became a Muslim even though he was a hypocrite, as Islamic law dictates that we judge by what is overt, and not covert. Covertly, he was a disbeliever whereas overtly, he was a Muslim. In addition to that, there was wisdom behind that marriage to Uthman. It was narrated by Imam al-Sadeq, peace be upon him, that he said:

"The Prophet called upon his companions in Medina that whomever spends his money to help prepare the army will receive a house in paradise. Uthman volunteered and said: 'I will give money for that reason, will you guarantee me the house O' Prophet?' The Prophet replied: 'Spend the money for that purpose O' Uthman, and I will guarantee you that house in paradise.'

So Uthman spent his wealth in greed so he can get that house, and when he desired to marry Roqayyah, he went to the Prophet to ask for her hand. The Prophet replied:

'Roqayyah says that she will not marry you unless you give up that house guaranteed for you in paradise to her. If you do, I will not guarantee you that house for as long as she lives or dies, as it belongs to her now.'

²⁹ Manaqib Aal Abu Taleb, volume 1, page 22.

Uthman agreed, so the Prophet married her to Uthman and the Prophet made Uthman witness that the Prophet does not guarantee him that house now, and that the house in paradise belongs solely to Roqayyah, for as long as she lived or she died, and that it will never return to Uthman. Then Roqayyah passed away, and it was for that reason that Roqayyah married Uthman.”³⁰

And for that reason, as we mentioned earlier when we were discussing Quran, Allah draws a comparison between Sayeda Asiya and Sayeda Roqayyah, as well as Uthman and Pharaoh, where Roqayyah achieved the same level as Asiya by sacrificing herself for the sake of religion. This is why we say: “Peace be upon the Asiya of her era, Roqayyah bint Muhammad.” And the house in paradise that Roqayyah received for that marriage could be the same house mentioned in the same verse we mentioned earlier: *“And Allah presents an example for those who believe: the wife of Pharaoh, when she said, ‘My Lord, build for me near You a house in paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.’”*³¹

Therefore, we can conclude that Roqayyah approved of that marriage and understood the risks and tribulations that will arise from it, but because she was raised in the household of Prophetic revelations and because she was brought up by parents like the Holy Prophet and Sayeda Khadija, Sayeda was willing to take in all the pain and oppression she sustained from Uthman to achieve eternal happiness in the heavenly abode.

So after Uthman killed Roqayyah, why would the Prophet give him another daughter of his? The answer remains the same, which is that the interests of Islam

³⁰ Hidayat al-Kubra, page 39.

³¹ Surat al-Tahrim, verse 11.

required that marriage. Not only that, but so that Uthman could accumulate many sins in this world to be harshly punished in the hereafter. It was narrated that an individual asked Imam al-Sadeq, peace be upon him:

“Did the Prophet give his daughter in marriage to Uthman?” The Imam replied: ‘Yes.’

The man asked: ‘Then why did he give him his other daughter?’ The Imam responded:

‘Because of this verse:

‘And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.’³²³³

Not only that, but marrying two daughters of the Prophet placed the hujjah against Uthman and that he should have ruled according to Quran and the Sunnah of the Holy Prophet. This is evident that when his house was surrounded and his execution became inevitable, it was narrated that Amir al-Momineen, peace be upon him, said to Uthman: *“You are closer to the Prophet in relation than those two (Abu Bakr and Umar), and you became his son in law while they didn’t!”³⁴*

But despite all of that, he became a ruthless oppressor and tyrant, being an unjust ruler to the people due to his desires blinding him and his power hungry tendencies defeating his mind. Therefore, it shouldn’t be a surprise that the faithful daughters of the Prophet were ready to marry such a man, as the expansion of Islam was dependent on them and they wholeheartedly accepted this mission. And likely, if the Prophet had another daughter to give to Uthman for that purpose, he surely would have done so, as

³² Surat Aali Imran, verse 178.

³³ Tafsir al-Ayashi, volume 1, page 207.

³⁴ Nahjul Balagha, volume 2 page 68.

reported by Sheikh al-Tusi that when the Prophet's second daughter died, the Prophet said:

*"If I had a third additional daughter, I would have given her to him."*³⁵

However, like we mentioned at the start of this topic, that people find it hard to digest the fact the Prophet would give two of his daughters to this man. But, interestingly enough, somehow they don't have a problem with the Prophet giving him his adopted daughters, as no one ever questions those marriages took place!

For argument's sake, let us suppose that those ladies were the Prophet's adopted children, and that Prophet Lut offered the women of his community to his people, then why don't those individuals find a problem with that? Why is the problem only when it's referring to their daughters? By thinking that, you are basically stating that those two Prophets would never give their own daughters to such individuals, but would rather give other people's daughters to those individuals. Doesn't that put into question the Prophet's justice and integrity that he would rather give other people's daughters and put them into harms way than his own? Of course not, the Prophet is the literal embodiment of justice and integrity. Another interesting point is that they fully accept the marriage between Sayeda Asiya and Pharaoh, even though Asiya was a faithful woman and Pharaoh was not a hypocrite, but as an overt disbeliever!

Likewise, just how the marriage of Sayeda Asiya is a special kind of situation where the religion required such marriage, the same thing could apply to the daughters of the Prophet.

³⁵ Al-Mabsout, volume 4, page 159.

Martyrdom of Sayeda Roqayyah

We have two narrations that mention what happened to Sayeda Roqayyah. They are very similar however just a slight variation in events. It was narrated by Yazid ibn Khalifa that he said:

“I was sitting with Imam al-Sadeq when a man from Qom asked the Imam if women are allowed to pray funeral prayers. The Imam said:

‘Mughira ibn Abul-‘As claimed that he split open the lips of the Prophet and that he killed Hamza but all those claims were lies. When it was the battle of Khandak, he injured the Prophet’s ear. After the battle, he fell asleep and when he woke up, he was scared that he’d be taken so he disguised himself with a cloak and mask and went to the house of Uthman, pretending to be a man from Banu Saleem who used to fetch Uthman’s horses and sheep. Uthman took him to his house and said to him:

‘Woe to you, what have you done?! You claimed all of those things?!’

Al-Mughira then informed him of how he injured the Prophet’s ear, so when the daughter of the Prophet heard what happened to her father and uncle, she yelled out loud but Uthman made her quiet. He then went to the Prophet and found him sitting at the Mosque. He went to him and said: ‘O’ Prophet, you have given refuge to my uncle al-Mughira.’ But Uthman lied (as the Prophet didn’t give him refuge), the Prophet turned his face away and Uthman went to the other side, faced him and said: ‘O’ Prophet, you have given refuge to my uncle al-Mughira.’ But he lied, so the Prophet turned his face away and said: ‘I will give him refuge for three days. May Allah curse he who gives him a saddle, a roof, a drink, clothes, sandals, and water.’ And all of those were given to al-Mughira by Uthman.

So when al-Mughira set out riding his camel, it collapsed. Then he began to walk quietly but his legs collapsed. Then he began to crawl when suddenly he wasn't able to. He reached a tree where he sat under it to rest. Meanwhile, an angel came and informed the Prophet, peace be upon him and his family, about his location. The Prophet then sent for Zayd and Zubayr and said to them: 'Go to him, if you find him as I describe you, kill him.' When they reached him, Zayd said to Zubayr: 'He claimed to kill my brother, so let me kill him.' He said that because the Prophet formed brotherhood between Zayd and Hamza. So Zubayr let Zayd kill al-Mughira. When Uthman heard about this, he went to his wife and said: 'You informed your father where he was located at.' But she swore by God that she didn't, Uthman didn't believe her so he got a wooden staff and began to beat her severely. She sent a message to her father complaining but he reminded her to be patient, after which she mentioned to the Prophet that he's about to kill her. The Prophet told Ali: 'Take your sword and go to your cousin and bring her to me, and whomever stands in your way not letting you take her, kill him.' So Ali went and entered her house and took her to the Prophet. She then showed him her back to which the Prophet said: 'He killed her! May Allah kill him!'

She stayed one day at her father's house then died on the next. The people had gathered to pray over her. The Prophet left his house to lead the funeral prayers and saw Uthman sitting among the people. The Prophet said: 'Whomever slept with his concubine last night should not pray over her funeral.' The Prophet repeated it twice and no one stood up. The Prophet then said: 'Stand up or else I'll name you and your father.' So Uthman

got up, leaning on one of his servants. Then Fatima gathered with a group of women and prayed over her sister."³⁶

In another Hadith, it was narrated by Yazid ibn Khalifa

"I was sitting with Imam al-Sadeq when Isa Ibn Abdullah asked him: 'Can women pray funeral prayers?' The Imam was leaning against the wall when he sat up straight and said: 'The immoral person (Uthman), may Allah curse him, provided refuge for his uncle al-Mughira ibn Abu al-As whom the Prophet made shedding his blood permissible. Uthman told Roqayyah, the Prophet's daughter: 'Do not tell your father about him' as if he doesn't believe that the revelation comes down upon Muhammad and informs him. She replied: 'I will not stay silent while the Prophet's enemy is here'. Uthman then placed his uncle under a makeshift clothing hanger and wrapped it around with a blanket so he could remain hidden. The revelation came down on the Prophet and informed him of al-Mughira's location. The Prophet called upon Imam Ali and said: 'Take your sword, and advance to the house of your cousin's daughter. If you see al-Mughira, kill him'. Imam Ali went to the house, he walked around and saw nobody, so he returned to the Prophet and told him that he saw no one. The Prophet said: 'The revelation informed me that he's hiding under the clothing hanger'. When Imam Ali left Uthman's house, Uthman took his uncle to the Prophet, when the Prophet saw the two, he turned his face away and didn't look at them, as the Prophet was a compassionate and a kind person. Uthman said: 'O' Prophet, this is my uncle, this is al-Mughira ibn Abu al-As. By the One who sent you as a Prophet, I have granted him refuge, will you also grant him refuge?' Uthman lied, by the One who sent Muhammad as a Prophet, Uthman didn't grant him refuge. The Prophet

³⁶ Bihar al-Anwar, volume 22, page 157.

didn't reply, and Uthman kept repeating his request. Then the Prophet said: 'I have granted him three days. If he's still present on the fourth day, I will kill him'. Uthman and his uncle left, and the Prophet said: 'May Allah curse al-Mughira ibn Abu al-As, and curse whomever gives him refuge, feeds him, helps him, prepares his trip and gives him clothes'. Uthman granted him refuge, fed him, helped him, prepared his trip and gave him clothes. On the fourth day, al-Mughira was riding his camel on his way out of Medina. His camel fell and his legs hurt to the point they became useless. He was extremely afraid and crawled to a nearby tree. A revelation came down and informed the Prophet of his location, so he called upon Imam Ali and said: 'Take your sword and go with Ammar and another person to that place. If you find him there, kill him'. The Imam went and killed him. When Uthman heard about that, he began to beat Roqayyah and said: 'You told your father about his location!' Roqayyah complained to her father the Prophet, but the Prophet reminded her to remain patient. This continued for three days. On the fourth day, the Prophet called upon Imam Ali and told him: 'Take your sword, and go to the house of Roqayyah and rescue her. If anyone comes between you two, kill him'. Imam Ali advanced towards the house, and rescued Roqayyah without any opposition and took her to the Prophet. When Roqayyah saw the Prophet, she began to scream and weep. The Prophet also began to cry. He took her to his house where she revealed her back and showed him the signs of torture. Upon seeing that, the Prophet repeated three times: 'Why did he kill you?! May Allah kill him!' She stayed at the Prophet's house that day, and Uthman slept with one of his concubines the same day. Roqayyah stayed alive for a few days and died on the third day (due to her injuries). The Prophet prepared the funeral, and Uthman came out to attend. When the Prophet saw him, he said to the

people: 'Whomever slept with his concubine the day before should leave' and the Prophet repeated that three times, but no one left. So the Prophet said: 'Either you leave or else I'll name who that person is'. So Uthman got up leaning on one of his servants, and held his hands to his stomach, pretending to be sick; he told the Prophet: 'O' Prophet, my stomach hurts. Do you grant me permission to leave?' The Prophet replied: 'Leave!' so Sayeda Fatima and the believing women of the Ansar and Muhajireen prayed over her funeral."³⁷

Important note: Notice how in both narrations, it mentions that Sayeda Roqayyah uncovered her back and showed the signs of torture to the Prophet. If she was indeed his adopted daughter, then she would have been mahram to the Prophet. So, how could the Prophet look at her back if she wasn't mahram to him? Therefore, this is proof that she was indeed his biological daughter.

May Allah have mercy on her. No doubt, she was martyred and oppressed. Years go by and the Shia of her father and sister do not even hold a single day to remember her or commemorate her tragedy. The day she passed away was a day where both the Holy Prophet, peace be upon him and his family, and the Queen of Existence Sayeda Fatima, peace be upon her, were upset. It was narrated by Abu Baseer that either Imam al-Sadeq, peace be upon him, or Imam al-Baqir, peace be upon him, said:

"When Roqayyah, the daughter of the Prophet, passed away. The Prophet said: 'Follow our dear friend Uthman ibn Mathoun.' And Fatima was sitting beside her grave; crying and her tears were dripping on her grave but were intercepted by the Prophet's cloak, as

³⁷ Bihar al-Anwar, volume 22, page 160.

*he was standing making Dua. He then said: 'I asked Allah to relieve her from the tightness of the grave.'*³⁸

It was also narrated by Abu Baseer that Imam al-Sadeq, peace be upon him, has said:

*"When Roqayyah, the daughter of the Prophet, passed away. The Prophet stood beside her grave, raised his hands to the sky and began to tear up. When his companions asked him about that, he said: 'I asked my Lord to relieve Roqayyah from the tightness of the grave.'*³⁹

Undoubtedly, the day of her death was a day of sadness for the Holy Prophet and his beloved daughter Sayeda Fatima. As Shias, we must also show sadness and grief for her just like the infallibles did. Her story is similar to her sister, Sayeda Umm Kulthum, where unfortunately the narrations haven't reached us that mention what happened to her. But in the Dua that is recited daily in month of Ramadan taught to us by Imam al-Kadhim, peace be upon him, it says:

*"O' Lord, Send your peace and blessings upon Roqayyah, the daughter of Your Prophet and curse the one who hurt Your Prophet through her. O' Lord, Send your peace and blessings upon Umm Kulthum, the daughter of Your Prophet and curse the one who hurt Your Prophet through her."*⁴⁰

As the Dua suggests, both oppressed sisters went through similar pain and struggle, may the peace and blessings of Allah be upon those two forgotten and neglected Queens.

³⁸ Al-Kafi, volume 3, page 241.

³⁹ Bihar al-Anwar, volume 6, page 217.

⁴⁰ Misbah al-Mujtahid, page 622.

Story of Sayeda Zainab

This great woman was the eldest daughter of the Holy Prophet. Her status and position is great according to that narration that the Prophet makes her a source of pride for Imam Hussain when he said that Hussain has the best maternal aunt, Sayeda Zainab!⁴¹ Like her two other sisters Umm Kulthum and Roqayyah, she too experienced a tragedy that made her lose her life. It was narrated that Sayeda Zainab was travelling on her way to Medina, and a man named Habar ibn al-Aswad and another individual caught up to her. Habar scared her with his spear and Zainab was so traumatized that she miscarried her unborn child. That event caused her sickness and grief to which later was the cause of her death some time later.⁴² In another narration, Habar attacked her and she fell from her horse and landed on a rock which caused her miscarriage. The injuries sustained from that event killed her a while later.⁴³ Following her death, it was narrated that Sayeda Fatima led her funeral prayers.⁴⁴ May Allah send His peace and blessings upon her. A forgotten individual, and a forgotten tragedy.

Interestingly, all three women have some sort of connection to their sister Sayeda Fatima. Like Fatima, Roqayyah and Umm Kulthum died because of injuries they sustained. And like Fatima, Zainab miscarried her unborn child. All of those women connect to Sayeda Fatima by the trials and oppression they went through together, may Allah punish their oppressors in the hereafter.

⁴¹ Sharh Ihqaq al-Haq, vilume 27, page 91.

⁴² Sharh Nahjul Balagha, volume 14, page 193.

⁴³ Qamous al-Rijal, volume 12, page 266.

⁴⁴ Al-Istibsar, volume 1, page 485.

The Opinions of Our Scholars

Despite the numerous of evidence that we mentioned are found in our books, the overwhelming majority of our scholars unanimously agree that the Prophet did in fact have four biological daughters. We will list some of those scholars who attested to that undeniable historical fact:

1. Hussain ibn Rouh al-Nawbakhti, Our Awaited Imam's third deputy: *"When asked how many daughters the Prophet had, he replied: four."*⁴⁵
2. Sheikh al-Kulayni: *"Khadija gave the Prophet four daughters: Zainab, Roqayyah, Umm Kulthum, and Fatima."*⁴⁶
3. Sheikh al-Mufid: *"No doubt that Zainab and Roqayyah were the daughters of the Prophet. It is odd that people oppose this."*⁴⁷
4. Sheikh Ibn Shahr Ashoub: *"He had four daughters: Zainab, Roqayyah, Umm Kulthum whose real name was Amina, and Fatima."*⁴⁸
5. Sheikh al-Tabrasi: *"Zainab, Roqayyah, Umm Kulthum were his daughters."*⁴⁹
6. Sheikh al-Tusi: *"The Prophet married his daughter Zainab to Abul- 'As, Roqayyah and Umm Kulthum to Uthman, and Fatima to Amir al-Momineen."*⁵⁰
7. Sheikh Ali ibn Yousef al-Hilli: *"The Prophet had four daughters: Fatima was the best among his children, and Zainab, Roqayyah and Umm Kulthum."*⁵¹

⁴⁵ Ghaybah of Tusi, page 409.

⁴⁶ Al-Kafi, volume 1, page 439.

⁴⁷ Al-Masail al-'Iblirya, page 120.

⁴⁸ Manaqib Aal Abu Taleb, volume 1, page 140.

⁴⁹ Ilam al-Wara, volume 1, page 275.

⁵⁰ Al-Mabsout, volume 4, page 159.

⁵¹ Al-Iddad al-Qawiya, page 144.

8. Shaheed al-Thani: *“The Prophet married Imam Ali to Fatima, and Roqayyah and Umm Kulthum to Uthman.”*⁵²
9. Muhaqiq al-Ardebili: *“Zainab the daughter of the Prophet married Abul-‘As. And his two other daughters Roqayyah and Umm Kulthum married Uthman.”*⁵³
10. Sheikh Fakhr al-Deen al-Turayhi: *“He had four daughters from Khadija: Zainab Fatima, Roqayyah and Umm Kulthum.”*⁵⁴
11. Sheikh al-Baha’i: *“This is the Master of the Messengers, and the Beloved of God; he had to go through the pain of losing his children during his lifetime, as he lost those illuminating stars: Qassim, Abdullah, Zainab, Roqayyah and Umm Kulthum. And only one of his children remained after he passed away, which was Sayeda Fatima.”*⁵⁵
12. Sayed Hashem Ma’rouf al-Hassani: *“The popular opinion of the historians and the scholars is that the Prophet had four daughters: Zainab, Roqayyah, Umm Kulthum and al-Zahraa.”*⁵⁶
13. Sheikh Muhammad Taqi al-Tustari: *“Undoubtedly, Zainab and Roqayyah were his biological daughters.”*⁵⁷
14. Sayed Ahmad al-Khowansari: *“And Uthman and Abul-‘As married the daughters of the Prophet.”*⁵⁸

⁵² Masalik al-Afham, volume 7, page 81.

⁵³ Zubdat al-Bayan, page 575.

⁵⁴ Mujma’ al-Bahrain, volume 1, page 625.

⁵⁵ Al-Mukhlal, page 17.

⁵⁶ Sirat al-Aimmah al-Othnay Ashar, volume 1, page 54.

⁵⁷ Qamous al-Rijal, volume 9, page 450.

⁵⁸ Jami’ al-Madarik fi Sharh al-Mukhtasar al-Nafi’, volume 4, page 275.

15. Sayed Muhammad al-Shirazi: *“The children of the Prophet were all from Khadija except Ibrahim who was from Maria. As for the daughters, Sayeda Khadija gave him: Zainab, Umm Kulthum, Roqayyah and Fatima. All of whom were killed due to the injuries sustained during the lifetime of the Prophet except for Fatima who was martyred after the death of the Prophet.”*⁵⁹
16. Sheikh Jafar al-Sobhani: *“Khadija gave the Prophet six children, two boys: Qassim and Abdullah, and four girls: Zainab, Roqayyah, Umm Kulthum, and Fatima.”*⁶⁰
17. Sayed ibn Tawous: *“Fatima has surely attained this great virtue of being taken to the event of Mubahla over the rest of the Prophet’s daughters, his female descendants and the women of his community.”*⁶¹
18. Sheikh Muhammad Jawad Mughnia: *“The Prophet had three sons and four daughters. As for the daughters, they were Zainab, Umm Kulthum, Roqayyah and Fatima.”*⁶²
19. Sayed Muhsin al-Amin: *“The Prophet had four daughters, their eldest was Zainab, and the youngest was Fatima. He also had Roqayyah and Umm Kultum.”*⁶³
20. Al-Qadi al-Numan: *“The Prophet’s favourite wife was Khadija, she gave him all his children except Ibrahim who was from Maria. Among his children, she gave him Roqayyah, Zainab, Umm Kulthum and Fatima.”*⁶⁴

⁵⁹ Umahat al-Masoumeen, page 70.

⁶⁰ Al-Sira al-Muhammadiya, page 46.

⁶¹ Al-Tara’if fi Marifat Mathah’ib al-Tawa’if, page 44.

⁶² Shia fi al-Mizan, page 210.

⁶³ Ayan al-Shia, volume 1, page 223.

21. Sheikh Ali al-Nimazi al-Shahroudi: *“According to one report, Zainab and Umm Kulthum, the daughters of the Prophet, died on the 10th of Jumada al-Thani.”*⁶⁵
22. Sheikh Abbas al-Qomi: *“Imam al-Sadeq has stated that the Prophet had seven children, six from Khadija who were: Qassim, Abdullah, Zainab, Roqayyah, Umm Kulthum and Fatima. And one from Maria, which was Ibrahim.”*⁶⁶
23. Sayed Abul Qassim al-Khoei: *“Among the children of the Prophet were four daughters, Zainab, Roqayyah, Umm Kulthum and Fatima.”*⁶⁷
24. Sayed Ali al-Sistani: *“The graves of Zainab, Roqayyah, and Umm Kulthum, the daughters of the Prophet, are located in Baqi, near the graves of the Imams.”*⁶⁸

Those scholars listed are just the tip of the iceberg, numerous of other scholars share the same opinion such as Sheikh al-Sadouq, Allamah al-Majlisi and Sharif al-Murtada. Those scholars are among our greatest and highly praised scholars who no one doubts their knowledge and they unanimously agreed on the fact that the Prophet had four biological daughters. To conclude, and tying all of this with the proof we have provided, it is time to start referring to those women as the daughters of the Prophet and to start holding events and gatherings on their behalf and remember their tragedies, peace and blessings be upon them.

⁶⁴ Sharh al-Akhbar, volume 1, page 186.

⁶⁵ Mustdarak Safinat al-Bihar, volume 5, page 208.

⁶⁶ Muntaha al-Amal, volume 1, page 151.

⁶⁷ Official Website: <http://www.al-khoei.us/edara/index.php?id=36>

⁶⁸ Official Website: <http://www.sistani.org/arabic/book/18/1017/>

And may the blessings of Allah be upon Muhammad and the family of Muhammad, and upon the forgotten and neglected daughters of Muhammad.